

A Study of the Christ

Text

	Matthew	Mark	Luke	John
Herod imprisons John the Baptist	4:12	1:14	(3:19-20)	4:1-4
Samaritan woman at Jacob's well				4:5-26
Disciples question Jesus				4:27-38
Samaritans come to Jesus				4:39-42
Jesus continues toward Galilee			4:14-15	4:43
1st rejection in Nazareth			4:16-30	
Arrival in Cana of Galilee				4:43-45
The 2nd miracle - Official's son healed				4:46-54
Jesus settles in Capernaum	4:13-17	1:14-15	4:31-32	
Fishermen called to be disciples	4:18-22	1:16-20		

Overriding Principles

- Jesus "had" to do what is right, regardless of custom or tradition.
- Jesus did not come to fit the mold men made to define a Messiah; He came to be God's man!

Main Point

- The woman said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes He will declare all things to us." Jesus said to her, "I who speak to you am He" (Jn. 4:25-26).
- All things that have to do with truth are personified and declared by Jesus.

Secondary Points of History, Culture, Words, and Grammar

- While certain "righteous" Jews in going to Galilee felt the need to cross over to the other side of the Jordan and thus avoid Samaria; Jesus was not such a little or uncaring man as to be guided by such pious prejudices (**Jn. 4:4**).
- Samaria was composed of a mixed race of people, part Jew and part Gentile. This mixture occurred in the days following the captivity of the Northern Kingdom of Israel. The name "Samaritan" came from the name of the capital city of the Northern Kingdom. During the days of Nehemiah a rival temple was built

on Mt. Gerizim. During the time of the Maccabean Revolt, John Hyrcanus destroyed it, but worship continued on the mountain even to Jesus' day (**Jn. 4:4**; I Kg. 16:21-24; II Kg. 18:9; 17:24-33; Neh. 4:7-8; 6:1-9; 13:23-28; Ezra 4:1-16).

- Women did not normally go to the well alone, but this woman's past had caused her to be avoided –but Jesus spoke to her anyway (**Jn. 4:7**).
- Jews and Samaritans did not “use the same things,” i.e. they did not drink out of the same bucket. Rabbi Shebi had said, “To eat Samaritan bread was to eat swine flesh” Jesus was unimpressed with such foolishness (**Jn. 4:9**).
- John, in characteristic fashion, uses a word, ζῶν (zon), that, though literally meaning “life,” was also used colloquially to mean running water as opposed to stagnant. Both meanings have a contribution to make to an understanding of the exchange (**Jn. 4:10**).
- Jesus overcame the cynicism of the woman by showing that He truly cared. He was able to get into her heart by simply letting her know that He had time for her. He could comment on the deepest embarrassments of her personal life and take issue with her on the most emotionally charged religious question of the day, because He cared (**Jn. 4:6-26**).
- While an hour of change was coming regarding certain external aspects of worship, the essential principles of “spirit and truth” were and are always necessary. The place of worship today is “in Christ” (**Jn. 4:21-24**; cf. Eph. 1:1-14).
- Jesus gave the most direct and clear declaration of His Messianic identity to someone tradition said He should not have spoken to—a woman, a sinner, and a Samaritan. Jesus is letting us see something here about principles at the heart of true religion—we would do well to learn the lesson (**Jn. 4:25-26**).
- The disciples of Christ, as was common, got lost in the concerns of the day, the shallowest of things, and failed to see the concerns of the Christ (**Jn. 4:27-38**).
- A woman that the good citizens of Sychar had no use for, listened to her when she returned from the well—she had been with Jesus (**Jn. 4:39-42**)!
- Jesus message of “repent for the kingdom of Heaven is at hand,” has, at times, been misunderstood. “At hand,” from ηγγικεν, means “has drawn near.” In Greek it is a perfect tense idea, an event from the past that is influencing the present. Jesus having come into the world, the kingdom (βασιλεια, the rule and reign of God), had come near. This is not, therefore, speaking of the Messianic Kingdom

of the Church Age, but of the closeness of God to the people of Jesus' day (**Matt. 4:17**).

- Even early in Jesus' ministry, the miracles necessary to establish His true identity were problematic. Consequently, the miracles of Jesus virtually ended after Peter's good confession. Similarly, they lasted only for a short time at the beginning of the Church Age (**Jn. 4:48**; Matt. 16:13-17; I Cor. 13:8b-13; Eph. 4:11-16).
- Honesty can quickly turn those who have a religion of selfishness from "gracious words" to "rage" (**Lk. 4:16-31**; cf. Jn. 5:38-44).
- Zebulun and Naphtali were the first tribes to feel the weight of invaders from the north, and were the first tribes to fall captive to Assyria. Their darkness became light when Jesus spent much of His ministry in that area (**Matt. 4:13-16**).
- The first call of the Peter, Andrew, James, and John came after they had been earlier introduced to Jesus by the work of John the Baptizer and its influence (**Matt. 4:18-22**; **Mk. 1:16-20**; Jn. 1:35-42).

Relationship to the Church

- The body of Christ must reach out to the world as Christ did while in His body (Jn. 1:14; Eph. 4:15-16).
- Love and compassion still open hearts, but it must be a compassion and love that work in harmony with uncompromised truth (Eph. 4:15).
- Traditions of men and the pride that creates and sustains them are the most dangerous enemies of true Christianity (cf. Mk. 7:1-23).

Who is Jesus?

- He is the man who brings God near in His very person.
- He is the man uncompromised by pride, prejudice, traditions of men, or the judgments of men.
- He is the man who loves with such a passionate, honest, practical, expression that He both invites and exasperates as He challenges us to become as He is.
- He does truth and has no place for games.
- He how I most perfectly know that God loves me!